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fairness of judgment to which every pioneer work is entitled." It is a successful summary of the present beliefs of the more advanced representatives of Reform Judaism, of which Dr. Kohler is justly regarded as the leader. Accordingly the book should be welcomed as the expression of the best that Reform Judaism has to say on its fundamental teachings and on the meaning of the sufferings of the Jewish people and the undying hope of the Jew in history.

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QUALITATIVE NOUNS IN THE PAULINE EPISTLES¹

Dr. Slaten has undertaken the task of investigating the qualitative use of fifteen nouns in the thirteen epistles traditionally ascribed to Paul and the translation of them in the Revised Version. He accepts the doctrine of Professor E. D. Burton concerning the absence of the article with nouns in Greek—that is, that anarthrous nouns are either indefinite or qualitative. A qualitative noun, which, according to Dr. Slaten, is always anarthrous in Greek, is defined as one "whose function in the sentence is not primarily or solely to designate by assignment to a class but to describe by the attribution of quality" (p. 6). The fifteen words chosen for study are important and of frequent occurrence, and the recognition of their qualitative character, whenever it can be clearly made out, is a matter of primary moment for the translation and interpretation of the New Testament. This is the practical bearing of Dr. Slaten's work. But can we be sure in every case that a noun which has no article and is not indefinite was meant to be understood in a qualitative way—was intended primarily "to describe by the attribution of quality" rather than "to designate by assignment to a class"? Must not the qualitative force of a noun, which is sometimes as elusive as a delicate odor, be determined by exegetical considerations rather than by the mere absence of the article and the inapplicability of the indefinite idea? Dr. Slaten finds that out of 8,841 "nouns and noun equivalents" in the Greek text of the Pauline epistles "some 2,857 are used qualitatively," and that of these, 2,445 are adequately translated in the Revised Version; but in 412 instances the revisers have failed to reproduce in English the qualitative force of the original.

¹ *Qualitative Nouns in the Pauline Epistles and Their Translation in the Revised Version*. By Arthur Wakefield Slaten. Chicago: The University of Chicago Press, 1918. viii+70 pages. \$0.50.

Dr. Slaten has written a scholarly monograph, and New Testament scholars owe him a debt of gratitude for calling their attention to the qualitative force of certain nouns in the Pauline epistles.

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A NEW TRANSLATION OF THE GOSPELS¹

France, almost alone among Christian countries, has no standard translation of the Bible, though it has translations in plenty, no one of which is of outstanding quality or excellence. Bernard Shaw, in his screed on *Parents and Children*, observes, "The reason why the continental European is to the Englishman or American so surprisingly ignorant of the Bible, is that the Authorized English Version is a great work of literary art, and the continental versions are comparatively artless." The usual Shavian measure of truth in this observation any reader may easily verify for himself. It is notably true of the Ostervald version most widely used in France, and circulated by the British and Foreign Bible Society. Even in its latest revision it is neither attractive French nor an adequate reproduction of the spirit and substance of the original. It lacks color, atmosphere, dignity, impressiveness, life, interest—everything which makes the artless Greek and the Jacobean English noble works of art.

Now the Protestant Société Biblique de Paris is celebrating the centenary of its origin by the publication of a new Bible translation, intended to place at the disposal of everyone who can read the Bible at all in French the canonical writings in a form at once in the highest degree accurate, intelligible, and attractive. The translation is to render the best text that critical scholarship can reconstruct, and to provide such measure of introduction and notes that any reader may know without difficulty what the writers were meaning to say, as far as it can today be known.

There is already at hand the section containing the Synoptics (save for a small portion of Luke), from which we may expect a high measure of success for the whole enterprise. The translation has the quality of freshness, clearness, sonority, dignity. At times it is exceedingly happy,

¹ *La Sainte Bible. Traduction nouvelle d'après les meilleurs textes avec introduction et notes.* Edited by Adolphe Lods. Paris: Société Biblique de Paris, 1918. Deuxième Livraison: Les Évangiles Synoptiques. iii+128 pages. Fr. 70 (the entire work).